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LEVEL ONE

NOVEMBER 11, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

HAITI—LAND OF NEED

Vincent Harding—PEACE IN OUR TIME?

in this issue

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Photo by Luoma

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of things to come

Nov. 27—Thanksgiving Day, U. S. A.
Nov. 30—First Sunday in Advent
Dec. 2-5—Council of Boards, Newton, Kansas.
Dec. 14—Universal Bible Sunday
1959
March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

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VOLUME 73 NUMBER 44

editorials

ENFORCED INTEGRATION Most Christians today recognize that there is no biblical or legal ground for enforced racial segregation in our country. From the earliest days in America force has been the black blot on the white man's dealings with his racial brothers. Negroes were forced into our country by slave-trading white men, and Indians were forced out of our country by land-grabbing white men.

In 1954, when the Supreme Court ordered the integration of public schools "with all due haste," we felt this required an honest effort to solve the problem of segregated schools, but also provided a lenient flexibility in applying force to the situation. Perhaps Little Rock reveals that force is a necessary corollary to law, even when used with reluctance, but Little Rock also portends a growing restlessness in government to find excuse for using more "reluctant" force. That great blocks of American law-abiding citizens are unsympathetic to such display of force, will mean that bitter hatreds of the last century will not be smothered out but fanned ablaze, and burned deeper into the human scene.

Dare we as Christians let our enthusiasm for justice to the Negro blind us to the evils of force? Can force cast out force, or shall this array of force, at last "triumphant," and returning to find its house empty, swept and garnished, take unto itself other evils more wicked, until the last state of our country is worse than the first? —J. Herbert Fretz, guest writer

VOLUNTARY DESEGREGATION Drowned in the present swirl between Segregation versus Integration is the moderate view of Desegregation. Though we may not cherish all its arguments, in fairness we must let this view be heard. A southern church leader recently summarized this position in the following fashion:

- There is no biblical or legal justification for segregation.
- Forced integration violates personal choice and is often sociologically impracticable.
- All churches should be desegregated, i.e., open to attendance and membership without distinction of race.
- In most areas this will not result in an integrated church, since various races will prefer separate churches for social and other reasons, but it will break down man-made barriers of pride and prejudice.
- The church must condemn hate, prejudice, and indifference to racial injustices as sin.
- Public school integration presents no serious problem in some areas but in others, under present conditions, the problem involves social and other factors which admit no immediate solution.

We may question whether churches in most areas will remain voluntarily segregated in the long run. But most important and persuasive to the Christian is Desegregation's inescapable point: Force can neither resurrect a lost cause nor baptize a good one.
—J. Herbert Fretz, guest writer

They Sent Them Away

*Norman Bergen**

Now there were in the church that was at Antioch certain prophets and teachers . . . As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed . . . and . . . preached the word of God" (Acts 13:1-5).

WHEN we read this account of how the Antioch church began its mission work, we note first of all that those involved were people already active in the Lord's work. They were busy "ministering to the Lord" right where they were, and the fact that the church in Antioch was a strong one can be attributed to their efforts.

The whole story of Acts is proof that the early disciples took very seriously the Master's command to "be witnesses." They were not sitting back waiting for things to happen. They did not neglect local opportunities to testify while waiting for bigger opportunities. They were missionaries at home long before they were called to become missionaries abroad.

Then, too, these men were active in their own spiritual lives, as indicated by the term "fasting." Christians fast primarily in order to concentrate on their personal relationship with God, so that it may be deepened, improved, and strengthened. Too many today think of fasting as a relic of antiquity which no longer has any real meaning, and fail to see that, if properly used, it can be of spiritual value. The leaders at Antioch took seriously Jesus' admonition to fast, building up inward spiritual strength while at the same time carrying on boldly the work of outreach. It is highly significant that it was under these conditions and to such men that the Holy Spirit spoke. Indeed, to whom else can He speak, except to such as are spiritually awake and active.

How did the Holy Spirit speak to them? We are not told. However, the fact that He spoke to all of them indicates that during the course of their communing together, while they were concentrating on the things of God, they came to the inescapable conclusion that God was calling them to carry the gospel to places where it was unknown. This was not a completely new thought, for the gospel had been brought to Antioch itself by those driven from Jerusalem by persecution (11:19), and certain disciples were led to preach to specific individuals. But this was the first time on record that the call came for a planned mission journey, undertaken without waiting for the impetus of persecution.

It is difficult to escape concluding that these men were led by the chain of events and circumstances to the point where they realized that this should be the next step. No doubt they remembered that Jesus had told them to begin first at Jerusalem, Judea, and Samaria before going to the "uttermost parts of the earth." We know that the first steps in this assignment had already been carried out (9:31), so it is not surprising that they should now feel called by the Holy Spirit to begin the final part of their commission.

EVEN so the Holy Spirit leads churches and individuals today. Through the unfolding of events, the opening or closing of doors, we hear the call of God to take the next step of service in faith. We can look at our mission fields and see how the Holy Spirit has led us. Who among us would say that it was not He who led the Mennonites of America to send relief to the famine-stricken multitudes of India, and then opened their eyes to the even greater spiritual needs there, resulting in the conviction that it was God's will that a mission work should be begun? So God often leads those whose hearts are filled with love for Him and their fellow men.

IT IS of interest to note, also, that they did not go until after they were called by the Holy Spirit. They understood that they should be active in Antioch; they needed no convincing that each of them was expected to be a witness at home in winning souls and strengthening the church. But they did not undertake their mission journey without first having felt the hand of God upon them. That which they would not have dared to undertake in their own strength, they did not dare to refuse when the Holy Spirit led them.

The pioneer missionary to China, Robert Morrison, was asked, "Do you really expect to make an impression upon the Chinese Empire?" To which he replied, "No, sir, but I expect God will." That must be the attitude with which mission outreach is undertaken. It is certainly the standpoint from which Barnabas and Saul operated. They knew from previous experience that they could look for persecution, yet they faced it boldly, knowing that they were doing the Lord's work. And it was of "all that God had done" that they reported on their return.

Finally, "they" who sent out the workers were actively concerned. We can infer from the context that "they" were representing the congregation, and that the entire body of Christians at Antioch concurred in this mission journey. It was the church that took responsibility, that sent its representatives forth with a blessing, that continued to minister and fast and pray at home, that welcomed its workers back with open arms and rejoiced in hearing how the Lord had performed wonders, and that determined to continue this outreach.

Missions is not a sometime thing, to be participated in by only a select few. It is for the whole fellowship, for the arm of outreach can be no stronger abroad than it is at home. We must do one of two things. If God calls us to stay at home, then let us, like the church at Antioch, fast, pray, minister, lay hands upon and send." But if He calls us to go, let us be like Barnabas and Saul who, "being sent, departed . . . and preached."

*Pastor, Victoria Ave. Ch., Regina, Sask.

HAITI = land of need

THE LITTLE country of Haiti, less than 800 miles off the coast of Florida, nestled in the shadow of the North American continent, is one of the neediest countries in the Western Hemisphere. It seems incredible that we, a prosperous Christian nation, should have failed to recognize our neighbor's need and neglected to share our abundance for so long. An analysis of this single needy country will show us how tremendously much more we should and could be doing.

One of our newest relief frontiers is the MCC voluntary service project in Haiti. Havoc and destruction created by Hurricane Hazel in 1954 first drew this country to the attention of MCC. A tentative plan of assistance was presented to the government and found acceptable. But before it could be put into practice the government suddenly collapsed. Negotiations had to begin all over again, and it was not until November, 1957, that a specific program was finally drawn up. In January of this year the first two workers, both 1-W men, set foot on Haiti soil.

They came to a country which had 3,500,000 inhabitants living in an area the size of Maryland, with a population density of 300 per square mile and less than one acre of tillable soil per person. Ninety-four per cent of the people gain their livelihood from agriculture or related occupations, leaving only six per cent for government service, industry, and trade. The average annual cash income of the Haitian runs from $25 to $65. People lead a hand-to-mouth existence, with malnutrition steadily taking its toll. Main food crops are rice and beans, the leading export crops being coffee, sisal, and sugar.

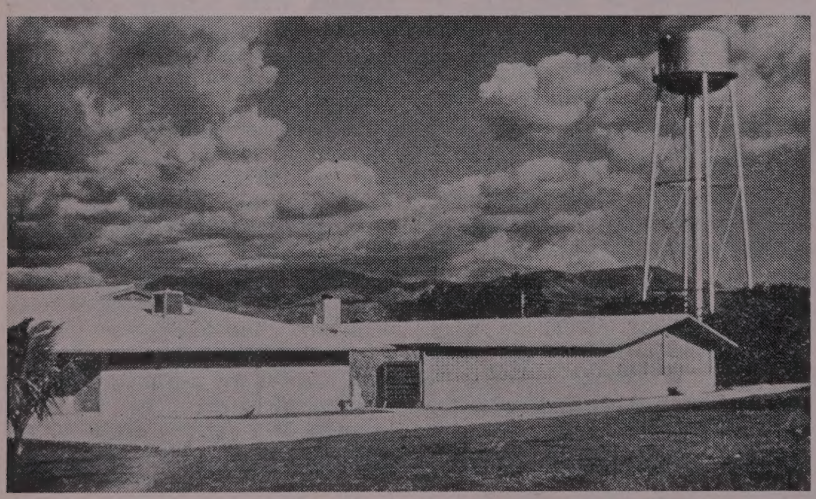
It is estimated that only ten per cent of the people are literate. Only eight per cent have attended school for more than two years. The language factor constitutes another problem, with French being the official language, but Creole, an African-French dialect, the vernacular of the people.

In rural areas there is only one doctor to every 40,000 people. Smallpox, typhoid, tuberculosis, malaria, and hookworms are prevalent. Lack of sanitation is largely the cause. There are few toilet facilities, and most cities have the sewer running in the street gutter. A puddle of water becomes the place to bathe, wash clothes, drink and cook from.

Although the government has attempted to exterminate Voodooism, this primitive heathen religion still has a hold on most Haitians. Rites, dances, sacrifices, being "possessed" by the spirits, beating of drums—these are outward expressions of it. Catholicism is widespread on the island also, but protestant missions are gaining in strength. About ten per cent of the people are protestant Christians.

The government of the country has been so unsatisfactory that the average Haitian looks upon it with distrust and suspicion. Last year a new president, Dr. Duvalier, was voted into office; his administration gives reason for cautious optimism. For example, he has launched a five-year literacy campaign, and for the first time the support of all the churches has been solicited.

A glimpse at Haiti's history partially explains the country's present day poverty. Christopher Columbus first discovered this rugged island when he stumbled upon the West Indies in the Caribbean Sea while searching for a short cut to India. A period of exploitation followed—first by the Spaniards, later by the French. Intolerable conditions virtually annihilated the original Indian population. Millions of Negro slaves were shipped in from Africa to replenish the labor supply, accounting for the ninety per cent Negro population in Haiti today. Suffering, bloodshed, insurrections followed, and finally the overthrowing of the hated white man's regime in 1804. The 150 intervening years have been years of political unrest, marked by lack of competent and dedicated leadership, reducing Haiti to the poverty-stricken,



The Albert Schweitzer Hospital, located in the beautiful Artibonite Valley.

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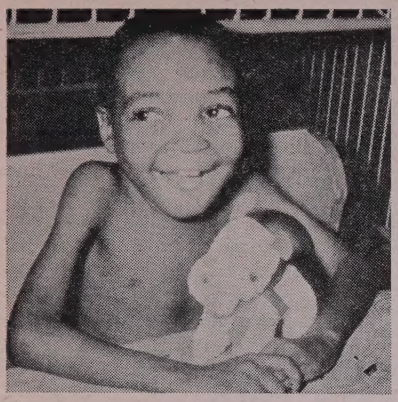
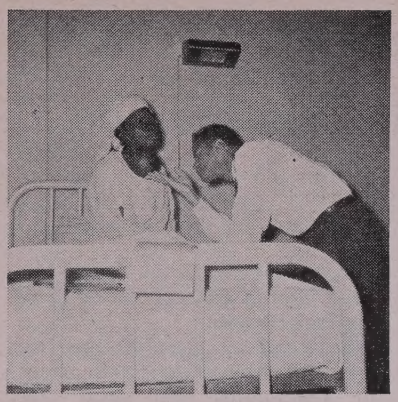
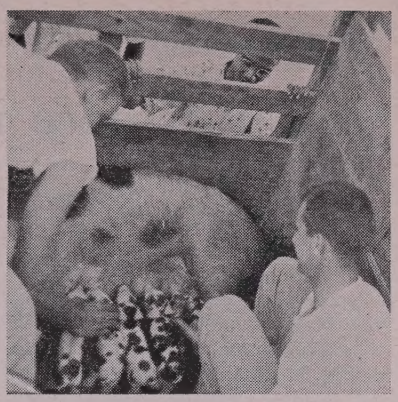






Left: a small patient at Albert Schweitzer Hospital grins in appreciation of the toy sent from America. Center: Dr. May examines an enlarged thyroid gland. After the operation the patient had a normal-sized neck. Right: the first litter of pigs arrives while a shipment of hogs donated by Heifer Projects, Inc., goes by truck to Petit Goave. VSers Marlin Pankratz and Charles Suderman tend the new family.

disease-ridden, illiterate nation it is today.

What have we been doing to minister to the drastic needs in Haiti? What more can we do in the future? Marco Depestre, a Haitian minister who visited MCC headquarters recently, had this to say:

"You can help us best by helping extend the work of the church. We are trying to educate our people in the Christian way of life—a life with standards of morality, cleanliness and efficiency. The people must be helped economically, medically, and educatively, if our evangelistic outreach is to be effective. What we need most is trained Christian leaders, and to produce these we need a Bible school. Help us by getting to know our program, by being interested in our problems and limitations, and then doing all you can to promote and support our cause."

The sincerity of this remarkable man, who turned his back on Catholicism and a well paid job in the agricultural field to minister to an impoverished rural parish of 4,000 persons, is obvious. Surely we have a big obligation to this country which is literally resting on our doorstep. Its silent suffering is a rebuke to our complacency and satiety, which have blinded us to its needs for so long.

After several attempts to open up avenues of service, MCC Voluntary Service Section was finally able to make arrangements for volunteers to serve in two specific projects. One of these is a medical project with a unique history. It began when a Texas rancher, oilman, and banker, William L. Mellon, became so impressed with Albert Schweitzer's philosophy of service that he sold his ranch to enter medical training at thirty-seven years of age. At the same time he established the Grant Foundation in order to build and operate a modern 100-bed hospital in Deschappeles, Haiti. In June, 1956, the Albert Schweitzer Hospital was completed and Dr. Mellon became its first doctor. Here no patient is ever turned away because he is too poor to pay, so the facilities have already become overcrowded.

The great need of the hospital is to attract well-trained and deeply-motivated workers who desire to help the disease-ridden people of the Artibonite Valley where the hospital is located. This is the type of service for which our Voluntary Service program was created. Today a group of six nurses and two laboratory technicians represent MCC-VS in Haiti, and there is work for many more. Mildred Brillinger (Gormley, Ont.) concludes her latest activity report:

"Many evenings in our devotions our prayer is that we might serve Christ as we ought to, that staff and Haitians may see Christ in us. Thank you for your continual prayers for us."

The second project is the Methodist mission-farm co-operative at Petit-Goave, where the two pioneer 1-W men assist Pastor Depestre as agriculturalists. Here Pastor Depestre's philosophy, that evangelism means helping the whole man, is given practical application, with truly remarkable results. A special part of this program is the co-operative's pig distribution scheme. A severe setback was experienced a few weeks ago, when it was found that the pigs had contracted a disease previously unknown in Haiti. The entire herd of 150 will need to be disposed of and the barns and pens thoroughly disinfected. With the help of Heifer Project Inc., it is hoped that a new beginning can be made soon.

The work that we are doing in Haiti has just begun. Medical and agricultural workers will be needed for many years to come. But this is only one country, and there are so many others. Your help is needed. You can support the total relief program by giving generously of your prayerful concern and money—and a few years of your time. In 1 John 3:17-18 we read: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him? . . . Let us not love in word, neither in tongue, but in deed and in truth."

During the festive days in which our abundance will be enjoyed, remember the suffering of others for whom we have a responsibility. Your gifts to the Board of Christian Service can help to bring our witness to the suffering in Haiti and in twenty-two other countries around the world.—MCC

One avenue of witness in Mexico is

Medical Service in Cuauhtemoc

IN Chihuahua, Mexico's largest state (bounded on the north by New Mexico and Texas), is the town of Cuauhtemoc, population 8,014, mostly Mexican, Spanish speaking, and Roman Catholic. North, south, and west of Cuauhtemoc are the villages of German speaking Old Colony and Sommerfelder Mennonite farmers, who continue to follow in the cultural patterns and tradations for which they left Canada and settled Mexico.

The town itself is typically Latin American: one-story adobe brick or light-painted business places and homes, Spanish style, many with patio walls surrounding house and land. On a dirt-road business thoroughfare may be seen Mexican shoppers; perhaps a trio or quartet singing to the accompaniment of guitar or accordion; Old Colony Mennonite families, the men black-suited, the women in black kerchief and dark print dress, the children straw-hatted but dressed like father and mother, arriving in horsedrawn wagons; occasional Indians; and the General Conference Mennonites who have settled in Cuauhtemoc as businessmen or who serve in one capacity or another in the town's Mennonite church and school, or in the Regional Hospital.

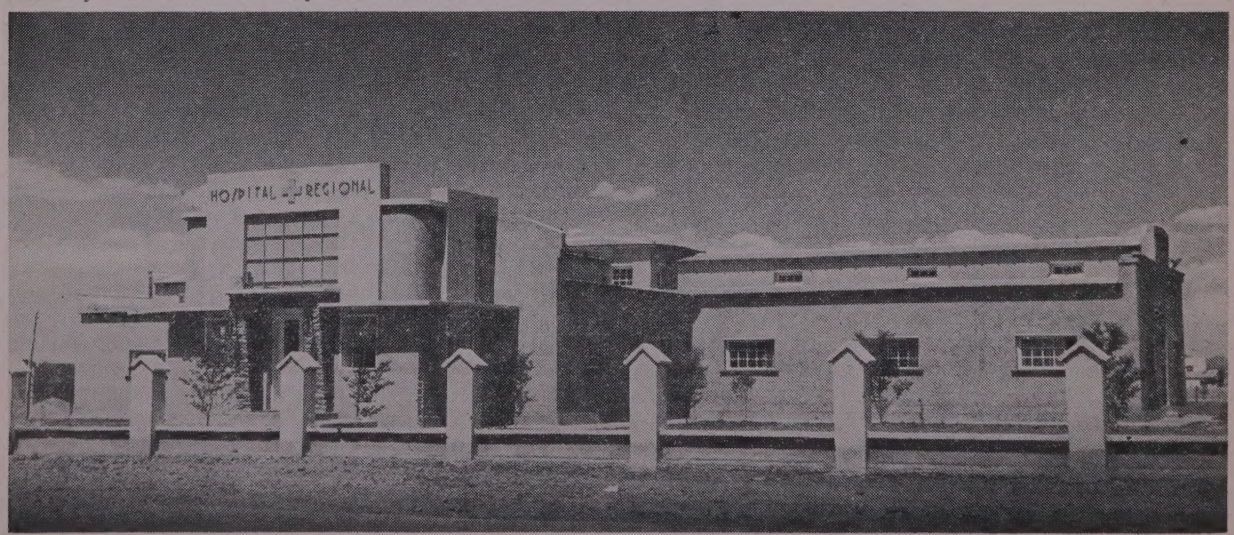
The Regional Hospital has been of special interest to North American Mennonites ever since three nurses arrived there in May, 1953, under the Mennonite Central Committee to help correct health problems. Since irrigation is necessary to raise fruits and vegetables—an expensive proposition when wells must be quite deep—diets often lack foods which would help build resistance to the communicable dieseases which are so prevalent and against which few are vaccinated. Besides, limited diet has contributed to gastroenteritis, which strikes young children. Though colony families may have their own milk, most of it often goes to the local cheese factory. Children of poorer families learn to crawl on dirt floors, while adults may use the same floors for spitting. In general, both the prevalence of disease and the opportunities for health education make the services of a hospital very helpful to the community.

The Regional Hospital is governed by a Patronata, or local board, which is in turn responsible to the state Patronata. For a time the hospital did not enjoy the full confidence of the community, and too often patients were brought in only when the hospital seemed an obvious last resort. This was due partly to hints of inefficiency and corruption in the hospital, partly to poverty of some of the people in the area, partly to reliance on self-taught doctors and midwives serving the Mennonite colonists. However over the years, more and more patients have been making use of hospital services.

At first, because of this lack of confidence, it had been thought that a General Conference Mennonite Hospital, giving opportunity for direct spiritual witness, would be better than supplying personnel for the Regional Hospital. But the local Patronata is eager to improve the hospital and willing to co-operate with a religious group which will serve with them to attain higher quality medical service. In view of this and other factors, it is likely that present efforts of the Board of Christian Service, which took over responsibility for the work last year from MCC, will be directed toward working through the Regional Hospital.

The hospital is staffed by Mexican doctors, a Mexican nurse, nurse aides and helpers, and some General Conference Mennonite personnel. The latter include Erwin Schrag of South Dakota, hospital administra-

Photo by Ken Hiebert. Courtesy of MENNONITE LIFE



The Regional Hospital at Cuauhtemoc, in Chihuahua, Mexico.

tor since 1957 and recently elected to the local Patronata; Tina Fehr. R.N., Manitoba, head nurse; Elfrieda Rempel, R.N., of Minnesota; Esther Unruh, R.N., Kansas, who will help to train Mexican girls as nurse aides; and nurses Mary Neufeld and Margaret Warkentin, both of Manitoba. Helen Friesen of Saskatchewan is matron of the nurses' residence.

The Board of Christian Service is looking for a cook to serve at the hospital and in 1959 will need replacements for some of the nurses completing their term of service. Those interested in service in Mexico may write to the Board of Christian Service, 722 Main Street, Newton, Kansas. All workers should expect to learn Spanish, and nurses should have some knowledge of Low German.

Hospital services have been expanded by the work of MCC-sponsored summer groups. Voluntary Service workers help to conduct innoculation programs in surrounding villages and render other public health services. A group will again be needed for service in the summer of 1959.

When will peace come?
Can it come at all?

Peace in our Time?

". . . and the way of peace have they not known"

by Vincent Harding
associate pastor of
Woodlawn Church, Chicago

How is it possible to speak of peace in our land and in our time without knowing the pain of a broken heart.

How can we hear bombs and watch fire and see hatred scourging the land without knowing sadness and even despair?

And the cry goes up: How long, O Lord, how long shall white and black battle each other across the ramparts of hatred and mistrust and fear? Shall there be no peace in our time?

No. The answer is no. There shall be no peace in our time—until we actively seek peace and pursue it, pursue it more than we pursue cash and comfort and crops. Not until then shall we begin to find it.

It shall not come to us on the wings of a thousand wishes, no matter how well-meaning they are. Nor shall it come with the rushing wind of a score of sermons, no matter how touching. It shall not come as a result of our kneeling and praying for bigger churches, or larger offerings, or more rain, or peace of mind (important as all these things may be). In fact it is likely that this peace will not even come simply as a result of our kneeling and praying for it to come.

No, it is likely that we shall not begin to find it until we have prayed that God will use us to help bring it. It is likely that it will not come until we have prayed "Use me, Lord! Use even me!" It will not come until we have risen from our knees and offered ourselves in the service of the God of peace.

Yes, then it may begin to come. It may begin to come when, as in Wayland, Iowa, our school boards (often Mennonite-controlled) go out of the way to look for qualified Negro teachers so that our children may early be introduced to their brother men. It may come when we are willing to invite our Negro brothers and sisters — both young and old—to our farms and to our homes and to our communities. It may come when we are willing to go to where they are and visit and live with them. Yes, then it may begin to come.

Perhaps we might even find this peace breaking in upon us if we were willing to build our new town and city churches in neighborhoods where people (regardless of name or color) *really* need us. And it may even come if we somehow gain enough courage to stand up in Newton and Bluffton and Kansas City and Washington (Illinois) and speak out against the anti-Christian practices of discrimination—discrimination by law or custom.

Too long mistrust and fear have
held our souls in thrall;
Sweep through the earth, keen
breath of heaven, and sound a
nobler call!
Come, as Thou didst of old, in love
so great that men
Shall cast aside all other gods and
turn to Thee again.

And as we turn to Him, turning away from the gods of fear and pride and prejudice, perhaps we shall see in His face the faces of our brother men—or see His face in theirs.

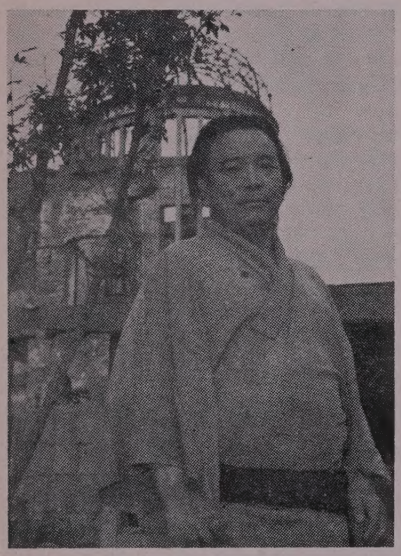
Then, surely shall peace begin its reign.

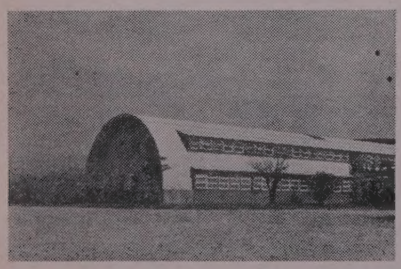
Empty Tomb at Hiroshima

William Zehr and Paul Boschman

I TOO stopped to pray. Two women were replenishing the flowers in front of the Memorial Cenotaph at Hiroshima in the early morning hour. Swiftly and silently they accomplished their task, but in the brief lapse of time people representing five major faiths of the world paused for prayer.

Our minds were carried back thirteen years as we paused before the memorial. The weather was fine and cloudless—as it was on that morning, August 6, 1945. The object of destruction descended, leaving a red flaming trail through the morning sky. Ninety seconds later the bomb burst into a fire ball, leaving to its memory 3,280 acres burned completely, 56,111 houses completely destroyed, 240,000 persons killed, 163,293 persons wounded.





From top to bottom: Keyoshi Kikkawa; the children's memorial; the pediatric hospital.

Today little remains to remind one of the awfulness of that day. A few casualties may be seen on the streets—maybe one arm missing, perhaps one leg gone, and invariably keloid (overgrowth of scar tissue) is in evidence.

The city is being rebuilt. One section of the city is set aside for the Memorial Peace Park, a scorched piece of ground being planted with trees, shrubs, and flowers.

There are several objects of attraction in the Peace Park as it exists today. The first is the Memorial Cenotaph (empty tomb), which stands on the hypocenter of the blast. It is reputed to be one of the major tourist attractions of the world. Another attraction is the Industrial Promotion Hall, the ruins of which may be seen through the arch of the empty tomb, and in the background of two other pictures.

In front of the Hall's skeleton dome stands Keyoshi Kikkawa. Mr. Kikkawa, one of the very few that survived the blast, has had sixteen surgical operations and spent many months in the hospital. Notice his right hand. His arms and back were burned as he stood in the doorway of his home, which was completely destroyed. Today a church stands where his home once stood.

The latest addition to the park is the children's memorial. This memorial has been built by the children of Hiroshima in memory of the children that suffered and died during this period. At the top is a child holding a large bird. It is the belief among some that if a sick person makes one thousand birds from small pieces of paper, he will recover his health. It is a common sight to see hundreds of these birds hanging in the trees around the memorial and in hospital rooms.

Memorial Cenotaph

Another attraction in the park is the Peace Museum, where one finds many objects of interest such as melted glass and rock and twisted metal. Actually one is amazed that so many objects have remained for museum purposes.

The pediatric hospital is operated as a branch of the Atomic Bomb Casualty Commission. Here research is carried on by U. S. government doctors. They have studied the affects of radiation on individuals of two generations now, and within a few years will be able to study the effects on the third generation.

And so, with those of other faiths of the world, I too stop to pray that war should cease—and I pray that the Prince of Peace shall reign.

film review

SHADOW OF HIROSHIMA, motion picture film, 22 minutes, black and white. Available from American Friends Service Committee. Rental, $3.50.

Produced by a Japanese film organization, this film is supplied with an English sound track. It pictures the effects of radiation through a series of case histories of persons who were injured at the time of the atomic blast in Hiroshima or who have contacted leukemia since that time. The film ends with the statement: "We do not ask for your pity or sympathy. We only ask that you will never allow such a terrible weapon again on this earth."

The film does not exploit its subject matter, showing great restraint and good taste in its presentation. Continuity is weak and the narration is not always clear. Most groups of senior highs and above will find this material acceptable for discussion and information on atomic war.

LET'S EXPERIMENT

From a chapel talk by Leland Harder, adapted by Muriel Thiessen

COME and see," he said. These have become three of the most astonishing words in the New Testament. Philip said them to Nathaniel, and then walked off. No nudging or subtle suggestions, no flowery descriptions of the Man Philip had just met.

"You surely can't lose anything by trying this fellow," he implied. "Conduct an experiment!"

Now it's a known fact that no one really accepts anything by having it crammed down his throat. Need an example? Just look at the young eligible who absolutely refuses to look at a certain sweet thing merely because his mother and older sister have been scheming to hook the two of them together. But when the young man is given up for lost, with the freedom to marry or not to marry, he may fall "like a ton of bricks."

It is the same way in a church. It doesn't work for the preacher to stand in his pulpit Sunday after Sunday and tell his flock what to believe and how to behave. But he *can* introduce his congregation to the person and spirit of Christ, to the love of a concerned God. And they may come and see for themselves.

Jesus understood this twist of human nature. Once He said, "If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father" (John 10:38, RSV).

Jesus doesn't demand faith in His divine claim until He has revealed himself to us. *Then* we are given the opportunity of being won to *voluntary* commitment.

The question is: How does Jesus reveal himself? To me?

It may be safe to say that most of us have made a public statement of belief in Jesus as personal Saviour and Lord. We read our Bibles; we pray faithfully or spasmodically, intelligently or by rote. We experience high lights of a spiritual relationship to God; we seem to go to the bottom of things, and wonder, and question. Most of all we wonder, "If I am really a Christian, why don't I grow? Why doesn't Jesus reveal himself to me?"

Let's experiment as Nathaniel did. First we must set up what scientists call a hypothesis. A hypothesis is simply a statement of supposed truth. There are many hypotheses in the Bible. Let's take the words of the apostle John: "If we love one another, God abides in us and his love is perfected in us."

Is it or is it not true that loving one another is a means of experiencing God? Let's try it and see.

Let's make a list of all the gripes we have that keep us from loving other people. Then, let's make up our minds that whenever one of these crops up to the surface, we'll rebuke it and insert love in its place. We would see for ourselves whether this hypothesis holds water.

Take another, the words of Jesus: "Seek ye first the kingdom of God, and all these things will be added unto you." Is this true? Try it honestly, and see.

Make a list of the things you want—better grades, clothes, dates. Now make a list of things that would be of "kingdom" value. Think of yourself and your potential in relation to the message that Jesus taught. Then make your choice on the basis of Jesus' invitation and see if the "added unto you" is true or not.

There are some pretty good hypotheses in the Psalms. Here's one: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Perhaps you'd be interested in Jesus' parting words as a hypothesis: "And lo, I am with you alway, even unto the end of the world." To test this, we would need to investigate how other Christians have experienced the abiding Christ. We would experiment by talking with Him, first thing in the morning, last thing at night, and semi-consciously throughout the day. Then we might know for ourselves, "Is it or is it not true that Jesus is with us, and that we can live our lives in personal communion with Him?"

What would come of these experiments? We'd have some answers. We'd at least be able to say, "I've tried this."

The question here is: Will our observation alone lead us to true knowledge of God? The answer is: it may or it may not. If we say, "I will only accept what my observation and reason can prove," we will never know the spiritual Christ. It would be like the scientist who threw everything out the window because he didn't know yet how something happened, even though he was sure it did happen.

But on the other hand, if we say, "I will discipline my powers of observation to tell me all they can about God's truth," our very objectivity may lead us right into a new relationship with God, in which His hidden truth is wondrously added to what we have already discovered by our own experimentation.

This kind of experimentation in the Christian life, this kind of confirmation for people—the product of firsthand encounter with the living God, the demonstration of spiritual forces based upon God's created order—*these* are the things that could change many lives for great good. For the greatest witness for the Christian gospel is the people in whose lives it has made a change and who are able to make this transforming faith real to others.

Introducing: Central District YPU

First of six articles on district young people's unions

WITH the merger of the Middle and Central District Conferences in the spring of 1957, a newly strengthened Young People's Union also emerged. This took place in Normal, Illinois, in April, 1957. Burdell Roeschley from Graymont, Ill., was elected president of the YPU at that time.

Present officers of the Central District YPU are: president, Ronald Ropp, Bluffton, Ohio; vice-president, Marvin Zehr, Gridley, Ill.; secretary, Delores Schwartzentraub Kirkwood, Columbus, Ohio; treasurer, Nancy Yoder, Topeka, Ind. The YPU publication, now a part of the *Central District Reporter,* is edited by Adele Bertsche, Pontiac, Ill. Loretta Hilty, Versailles, Mo., is assistant editor. Arnold Funk, pastor of the North Danvers Mennonite Church (Danvers, Ill.) is advisor for the group.

Every spring the vice-president of the past year becomes the president of the coming year. The secretary and treasurer are elected for two year terms in alternating years.

The executive committee keeps in close touch with local youth groups by sending out a monthly letter which stresses one particular phase of their YPU. These are written by a different officer each month. For September attention was given to programming. Here is a quote from the letter written by the vice-president:

"Let me suggest that the *Program Helps,* which are published by the General Conference YPU and sent to every local group, contain many ideas for programs which can readily be adapted to your local group. It is well to keep these *Program Helps* on file so that your resources for program ideas will continue to grow. I might also say that if you have carried out a program which you have found to be very successful, please send it to the Youth Office at 722 Main St., Newton, Kansas, so that it might be included in a future publication of the *Program Helps.*"

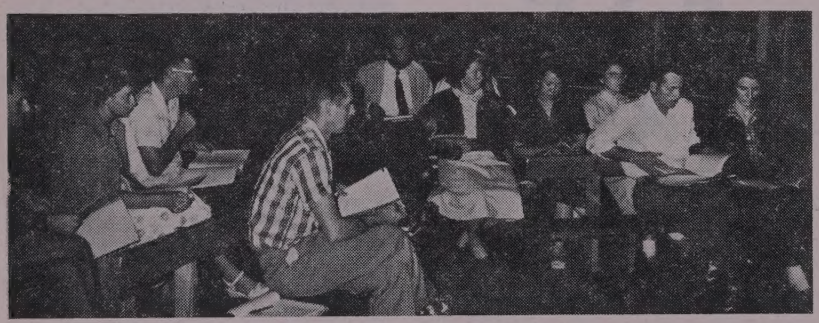
The October letter was a "thank you" for meeting needs for partial support of Verney and Belva Unruh, missionaries in Japan. Included in the letter was a summary of what the Unruhs' work in Japan consists, and a challenge for local groups to "keep up the work" and make it grow.

A highlight of this year was the leadership clinic held at Camp Friedenswald. Resource leaders for the clinic were Bill and Lucille Gering (now attending school in Bloomington, Ind.) and John and Evelyn Bertsche (presently living in Chicago where John is attending medical school.) Bill is former youth worker and John is Faith and Life chairman. The seventeen representatives from various Central District churches agreed that these clinics are a regular "must."

Budget-wise, the Central District YPU has designated their funds as follows for 1958:

$1,226.00—General Conference YPU (Prayer calendars, *Program Helps,* youth editor salary, youth office expenses, YPU cabinet secretary's supplies, cabinet and council travel, youth worker, missionary education project).
300.00—Verney and Belva Unruh, missionaries in Japan.
200.00—Camp Friedenswald, to help pay for a tractor.
150.00—Voluntary Service, to support a nurse in Haiti.
124.00—Travel, letters, material, and miscellaneous.

$2,000.00—Total 1958 Central District YPU budget.



LEADERSHIP CLINIC AT CAMP FRIEDENSWALD. Above: group session. Below: planning a Sunday evening meeting. From left to right: Arnold Funk, Loretta Hilty, Donald Miller, Marvin Zehr, Gordon Gundy Jr.

Greek Glimpses

by Tina Warkentin, Pax matron at Panayitsa

TODAY we are planning to go to Tsakones to help can tomatoes. That calls for an early breakfast in order to get to Edessa at 7:00 where we are to buy the tomatoes at the early market.

After 5:30 breakfast we are hurrying around—loading the jeep, cleaning away breakfast, bandaging the hand of a Greek boy, and chatting to the villagers as they pass by on their way to the fields. As I gather up my belongings and head for the jeep I meet Ken* on his donkey, both looking rather sleepy.

By 6:15 we are on our way, on the road that always reminds me of slowly running one's finger along the teeth of a comb—you hit one bump, but always come down in time to hit the next. In Edessa we hurry around to buy 65 okas of tomatoes but we have hit a bad day. **Kenneth Davis, Clarence Center, New York.*

"Tomorrow" everyone tells us. However, we manage to get 35 okas and hurry on to Tsakones.

As we drive on, we pass an outdoor barbershop. Several men are sitting down while others are giving them haircuts, and this right on the highway. But I suppose the blue sky and warm sunshine are as good a setting as that of any modern barbershop.

Soon we come to a road construction crew. It seems to me it's the same spot they were repairing three weeks ago. All the workers stop and gaze after us as we drive slowly on. The labor is all hand done—men and women alike shovel gravel, smooth the road, and pull or push at the huge roller.

We meet a bus going to Edessa. I observe quite a variety of articles loaded on the bus as it drives by—baskets of tomatoes, a baby carriage, cases of watermelon, crates of chickens and even a few sheep, legs tied together, seemingly enjoying the ride. They must all go to town, so why not travel in company!

In the next village we see a stream where a lady is doing her washing. She beats it with something, swishes it round and hangs it on bushes nearby. Futher down in the same stream the water buffalo are soaking and seem to enjoy it. As we near Tsakones I notice the ripening peaches in the orchards, the corn fields, and threshing field from which several teams of oxen with their masters are hauling away the straw.

The Tsakones unit is waiting for us. Anne* is still busy with a patient, but after the bandage is on we get our canning under way. Fire has to be built, cans and tomatoes washed, and all the other things prepared. Soon the tomatoes are blanched, cans are filled and sealed, and in a sort time 109 cans of tomatoes are boiling and we sit down to a belated dinner.
**Anne Ewert, Bingham, Minn. (Matron)*

Blaise

One of the best things about any adventure is the people you meet. Author Joyce Musselman met Blaise while a member of the MCC-sponsored summer European Student Tour

I'M always sleepy in the mornings. Sometimes it takes me until ten or eleven o'clock before I'm *really* aware of what I see, say, or do, so I didn't think too much about the fellow who came to our camp that day. He was tall, slim, with a slender face housing two enormous black eyes that peered out from deep-set sockets. Black spacious eyebrows accentuated those eyes, but it was his beard that gave his face the character that made you remember him. He spoke a halting German which I could not understand.

The next day our group went to visit another workcamp in Berlin, and Blaise (that was his name) went along. I learned that he came from Geneva, Switzerland, and that he didn't speak German well at all. French was his native language. English was a cross he bore in an attempt to communicate.

You couldn't help but like him. The black eyes were either laughing or taking on a seriousness that told of the sensitive soul he harbored behind his beard. His one love was painting (he taught art in a Swiss high school) and he was forever going off to some corner or street to paint a face or scene he'd observed.

I HAD to laugh when I saw him at work. He pushed one of the wheelbarrows for the crew that was carrying away bomb rubble. He always wore a pair of black corduroy slacks that he had cut off not quite far enough above the knee, a white undershirt, a pair of sandals, and, of course, the beard. He looked so much like Robinson Crusoe! He laughed when I told him that. He had quite a sense of humor and loved to tell stories on himself which were even funnier in his blended French and English.

The art in his soul poured out like a river, and we were often carried away in the waves of our shared delight in a thing or idea. He was thrilled when he discovered that I played at writing.

"You shall be a famous writer some day," he would say, "and I shall illustrate for you."

ONE of my lasting impressions of Blaise was the afternoon we went to East Berlin to shop. He was terribly excited.

"This is my first time to the East Sektor," he chanted happily. "It is all so very interesting."

At one point when we were walking down Stalinalle, he burst out, "This is so very, very interesting! On my right is an American girl, and on my left is a Russian soldier. It is so very extraordinary!"

I had to leave camp early to catch my plane back to the States. The night before I left I said goodbye to all the friends I had made: to the Swedish boy who had worked by my side, to the Dutch girl who knew my inner thoughts, to the Polish girl who lived in my room, to the English boy who teased me about my accent. But Blaise refused to say goodbye. I wrote a poem for him and he gave me his painting.

"I shall see you again," he said.

our schools

Inauguration of President

"Others have labored and we have entered into their labor. . . . Those of us serving Mennonite Biblical Seminary are like links in a chain, carrying on a task which is too great for any one of us."

These were the opening words of Erland Waltner's inaugural address at the service held Oct. 26 at the Church of the Brethren in Elkhart. A. S. Rosenberger, chairman of the Seminary board of directors, presided in the service and gave the declaration and charge of inauguration. He challenged Dr. Waltner to the responsibility in relation to the associated seminaries, as a minister witnessing and leading, as a teacher, as an administrator, and as a leader of the board of trustees, staff, and a large constituency.

The seminary choir directed by Marvin J. Dirks sang the anthem "Send Out Thy Light" by Gounod. Others participating in the service were Robert W. Hartzler, pastor of the Eighth Street Church, Goshen; R. L. Hartzler, secretary of the board of directors; and J. E. Hartzler, former president of Witmarsum Theological Seminary, a forerunner of Mennonite Biblical Seminary.

The title of Dr. Waltner's address was "Education for Apostleship." Excerpts from the address are given in last week's issue of *The Mennonite*. Following the inauguration, representatives from other institutions, faculty members, and guests were invited to a tea held on the Mennonite Biblical Seminary campus.

STUDENT CHAPEL

The Faith and Life Committee of Canadian Mennonite Bible College is responsible to plan the student chapel that is held every Wednesday morning. The message in the first student chapel this term was presented by H. T. Klassen on the theme, "Making the Best Use of Our Time." We as Christian students need to be reminded frequently that our time, as life itself, is a precious gift and that every minute belongs to Him whom we serve. A male quartet and speaker were invited to serve at a student chapel at the M. B. Bible College on Thursday.

The last Saturday in the month is "Missions Prayer Day." At our meeting on Saturday evening Clarence Epp, who spent the past summer in Northern Manitoba, presented a report and showed slides of the work. "There are no Christians in the area where we were; there is spiritual darkness," he said. "The missionaries have been at Pauingassi since 1955. Let us pray that they might not become discouraged."

'THE BRIDGE IS LOVE'

Dr. Melvin Gingerich of Goshen, Indiana, addressed the Bethel College assembly Monday, October 27, speaking on "Bridgebuilding." Dr. Gingerich pointed out the tendency of people to erect walls instead of building bridges. As the only adequate bridge to bring together peoples of different backgrounds, races or circumstances he quoted the title of a recent book, "The Bridge Is Love."

The Mid-Continental Waterproofing Co. is being employed by Bethel College to recondition the exteriors of the library building and the administration building. Exterior surfaces are being cleaned by sandblasting. Loose and porous mortar is removed and replaced with fresh mortar, after which the walls are given a silicone waterproofing.

HOMECOMING ACTIVITIES

Marilyn Shelly, senior from Fort Jennings, Ohio, reigned as football queen over the homecoming activities at Bluffton College the weekend of Nov. 1-2. She was attended by Elizabeth Lehman, junior from Dalton, Ohio, and Miriam Price, sophomore from Van Wert, Ohio.

This year's homecoming schedule included the traditional "Tug-O-War" between the freshmen and sophomores, the crowning of the queen, a football tussle with Manchester College, and the annual Homecoming Banquet for alumni, at which time recognition was given of Dr. Ramseyer's twentieth anniversary as president of Bluffton College. A new feature of homecoming this year was a "Roving Trophy," awarded to the students in the dormitory or house that is most uniquely decorated. Sunday was Parents' Day, and open house was held in the dormitories in the afternoon, followed by a Vesper Service at 2:30 p.m., led by Andrew Shelly.

SENIORS VISIT CAMPUS

Seventy seniors from the Hardin County schools are visiting the Bluffton College campus Nov. 10 in order to gain a better understanding of college life. After a brief period of orientation at Founders Hall, they will tour the campus in groups led by college students. The tour will end at Ropp Hall, where lunch will be served, attended also by President Ramseyer and departmental representatives. In the afternoon seniors will have the choice of attending either a Choraliers or an A Cappella Choir rehearsal and to visit the class of their choice. Art enthusiasts may view an exhibit in the art department during this time.

ZELLER TO GIVE LECTURES

Harry K. Zeller will be the speaker at the annual series of Bluffton College Bible Lectures to be held Nov. 16-21. Dr. Zeller is pastor of the Church of the Brethren, McPherson, Kan., and a member of the General Brotherhood Board of the Church of the Brethren. He received his A.B. degree from Bridgewater College, his B.D. from Bethany Biblical Seminary, an M.A. degree from Butler University, and a Doctor of Sacred Theology degree from Ripon College.

The series will include twelve lectures, two each day Sunday through Friday. Sunday services and evening weekday meetings will be held at the First Mennonite Church. Weekday morning services will be in the college chapel. Sermon topics for the week are as follows: Sunday, "The Faith Has Kept Me" "The Model Prayer"; Monday, "So You Think You're Getting an Education!" "The Eternal Father"; Tuesday, "What to do With Life" "The Coming Kingdom"; Wednesday, "Peace Is Our Business" "Our Daily Bread"; Thursday, "So What?" "The Final Perplexity"; Friday, "Maxim for Moderns" "The Magnificent Doxology."

MCC news and notes

OPENINGS FOR CHRISTIAN NURSES

MCC Personnel Office announces several openings immediately available for graduate nurses. Brook Lane Farm, Hagerstown, Md., has two openings for nurses with psychiatric training who wish to minister to the mentally ill.

Registered nurses are also needed for foreign relief assignments with MCC in Korea and Peru. In Korea the Taegu City Hospital and the Presbyterian Hospital, which is located in the same city, need registered nurses with some experience. In Peru a registered nurse is needed to assist Ruth Yoder, R.N., in her work among the Peruvians. This assignment includes contacts with various mission outposts near Tournavista, where Miss Yoder is located.

Further details are available upon request.

WIDOW'S SELF-HELP PROJECT

KOREA—A typical example of an MCC-sponsored, self project is the sewing course for widows in Taegu, Korea. In a shop called "Knit and Stitch," equipped with eleven sewing machines and a buttonholer, fifteen to twenty women at a time learn to earn their livelihood by becoming t r a i n e d seamstresses. MCC-donated yard goods are used for making garments. After a widow completes her training she is assisted in buying a sewing machine of her own so that she can make a living for herself and her children independently.

At present Ruth Keim (Goshen, Ind.) is in charge of this project. In her October report she writes: "The last day of August one more widow left with a machine. She was very proud of it even though it took up a lot of room in her little house. When a lady leaves we have a farewell service for her consisting of a short devotional and refreshments. She gave me a brass rice bowl. I now have fifteen widows left, and because the funds have been so low I felt I should wait with hiring new women until there is more money."

MEDICAL AND MATERIAL AID

VIETNAM — MCC activities at Banmethuot consist mainly of medical and material aid given to needy Raday tribespeople of interior Vietnam. Two nurses, a matron, and four Paxmen comprise the unit at present.

Medical Aid

Medical assistance is given on the compound of the Christian Missionary and Alliance leprosarium at Banmethuot where the MCC unit is situated as well as in various villages by means of mobile clinics. The latter are conducted at regular intervals in numerous places, reaching each place once or twice a month, possibly oftener. Traveling by jeep or carry-all along the rugged terrain of Vietnam, where bridges may be burned and roads become impassible with heavy rains, can make clinic trips an adventurous experience. Some clinics are small, averaging twenty-five to thirty patients treated per day. Others are huge with patients flocking in for treatment in droves. Duane Swartzentruber (Princeton, Ill.), reporting for the Banmethuot unit, writes that the evening of September 18 found an exhausted team chalking up the impressive record of 160 patients seen in one day! Shortage of qualified personnel means that everyone, including matron, Paxmen, and local clinic boys take turns helping on these mobile clinic trips.

Material Aid

Food, clothing, and bedding distributions are conducted periodically in the Banmethuot area in chronically poor or disaster-stricken villages. On one occasion the MCC team went to a very poor village, Buon Bu Njang, following a bad fire. Duane Swartzentruber reports: "Upon arrival we were immediately impressed by the poverty of the people. The fire, which was started by an old blind woman trying to make a pot of rice for herself, destroyed one entire long house and a smaller building used for the storage of the rice crop. As the poor and very evidently clotheless people returned from their fields, we gave each of them a set of clothing, a can of MCC beef, and a blanket per family. The total number of people helped was forty-seven.

"Back in Daksong we were told of a small family that had been forced out of their home by people of their own village who believed them to be possessed by evil spirits. They were staying at the mission house, so we gave clothing to them too."

At the leprosarium five cases of meat are given to the kitchen per week for bedfast patients, while seven cases of beef and three of soap are given to the able-bodied patients every three weeks.

SPIRITUAL CONTRIBUTION

AKRON—Pastor and Mrs. W. L. Shirer, missionaries for thirty-six years in Ghana, Africa, and presently serving as chaplain of the Hospital Albert Schweitzer (HAS) in Haiti, visited Akron headquarters and addressed MCC personnel during a half hour chapel period. Pastor Shirer expressed gratitude and sincere appreciation for the contribution eight Mennonite young people are making at the hospital. He commented that the efforts of mere "do-gooders" are like unsalted food—rather flat; when salt is added in the form of Christian motivation, the work acquires meaning and significance.

One of the VSers conducts a Haitian choir which sings at the regular Sunday evening services held on the hospital tennis courts. Another has taken charge of singing with the Sunday school children whom Mrs. Shirer teaches. Daily morning devotions have been organized at the hospital by Mr. Shirer, VSers and others taking their turns in conducting them.

PERSONNEL

October 10—Gerhard J. Reimer, Gireaux, Man., left for Switzerland, where he will be working with Agape Verlag, the co-operative MCC-Scottdale publishing and printing project in Basel. Also leaving for an assignment in Europe at this time was Paxman Dale Weaver from New Holland, Pa.

October 24 — Elfrieda Neufeld, R.N. (Hepburn, Sask.) left for Banmethuot, Vietnam, on a three-year relief assignment. She replaces Juliette Sebus, R.N. (Utrecht, Holland).

October 26 — Paxman John Epp (Whitewater, Kan.) sailed from San Francisco for Hong Kong, where he will assist the Norman Wingerts in the relief program for refugees.

into the beyond

JOHN S. BIELER, of East Greenville, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born March 9, 1883, and died October 18, 1958.

mutual aid placement

WORK OPPORTUNITIES

LABORATORY AND X-RAY TECHNICIAN —Full-time job open in Mennonite hospital at Mountain Lake, Minn. Salary is open, position available immediately. Contact: Lena Ewert, Bethel Hospital Assoc., Mountain Lake, Minn. (P-254)

HOUSEKEEPER-COOK — Christian lady wanted for light housekeeping and cooking in private home. Salary of $35/week and room and board, Sundays and Thursdays off. Contact: Mrs. Julia Porter, 1010 West Meyer Blvd., Kansas City, Mo. (P-255)

FOR SALE

Mennonite farm located on K 15, eleven miles north of Newton, Kansas. Good modern home with tall shade trees. Double garage, all weather roadway, silo, several outbuildings. 80 acres of crop land; 23 acres of pasture; chance to rent adjoining 80 acres. Located within easy driving distance of major Kansas Mennonite communities and market centers (P-256).

jottings

S. S. INSTALLATION

FIRST CHURCH, LEHIGH, KAN.: Sept. 28 was an installation service for newly elected S. S. officers and teachers. Also on Sept. 28 our young people met at the Friedenstal Church for an evening of fellowship. Oct. 5 we observed Holy Communion during our morning worship services, and on Oct. 12 our Junior Choir furnished music. At the Oct 26 C. E. program, Roland Goering, pastor of the Halstead Church, showed slides of their trip to Europe last fall, while attending the World Conference. The Junior Mission Girls are making articles for a sale to be held in Nov.; also in connection with this they will have a supper for all who wish to attend.—Mrs. William Hiebert, corr.

HARVEST FESTIVAL

SWISS CHURCH, ALSEN, N. D.: Our annual Harvest Festival was held Sun., Oct. 12. Our special speaker was Brother Huebert from Wolf Point, Mont. He also held evening services on Mon. and Tues. evenings. Our midweek prayer service was held Wed. evening. We had our C. E. Sun. eve, Oct. 19.—Corr.

SCHOOL OF PEACE

FIRST CHURCH, BEATRICE, NEB.: During the month of Sept. the School of Peace series opened with Leo Driedger of the Board of Christian Service speaking to us on Christian Peace Witness. He also showed the film *The Way of Peace*. Our pastor spoke on civil defense on several Wed. evenings. The service concluded with a report and pictures by two of our young men who finished two years in Pax. Renate Paetzold, European trainee, is working in our hospital for several months. The pastor and delegate who attended the Western District Conference gave their reports on a Wed. evening. Our church observed the fall Communion service Oct. 12. Oct. 23 was Donation Day at the hospital. Cash gifts and groceries were received.—Margaret Albrecht, corr.

DISCIPLESHIP CONFERENCE

SALEM CHURCH, DALTON, OHIO: Sept. 14 Donald Klippenstein spoke and showed slides of relief work in Korea under MCC. Dr. Anderson of Wooster College spoke on moral standards at the Oct. Mothers' Study meeting. The Father-Son banquet was held in the church basement Oct. 14. C. L. Graber of Goshen, Ind., spoke on "Mennonite Colonies in Paraguay." A quartet led by Don Sommer of the Kidron Church provided special music. The adult group of the church has been studying the "Believers' Church" on Sun. evenings. The *Martin Luther* film was shown at one of the meetings. Our annual Fall Conference this year is a Conference on Discipleship in Home and Church. Speakers are Jacob Friesen, Bluffton, Ohio; Willard Claassen, Newton, Kan.; J. Herbert Fretz, Freeman, S. D.; and Mrs. Grant Stoltzfus, Harrisonburg, Va. The Men's Brotherhood had several work nights to beautify the annex grounds and sponsored a corn husking for one of the members who has been sick. The Women's Missionary Society cleaned the church and the annex Oct. 22. Each service group was responsible for one part of the church building. Word has been received that Mrs. A. A. Sommer, wife of the first minister of Salem Church, passed away Oct. 2 at the age of 90 years. She lived in Tulsa, Okla., with her daughter.—Corr.

HARVESTERS VISIT SERVICES

FIRST CHURCH, MADRID, NEB.: The S. S. picnic took place in our local park July 20. We enjoyed having the harvesters in our Sunday services as they passed through our area. Ray Gene Krause and Ivan Regier left to attend Bethel College, and Dewey Wiens to attend the University of Nebraska. P. A. Regier broke his left arm Oct. 6; surgery was necessary.—Mrs. Pete Regier Jr., corr.

MISSION MESSAGES

HEBRON CHURCH, BUHLER, KAN.: Our church took part in Christian Life union meetings held at Buhler grade school auditorium during the last week in Sept. with Roy Roth, president of Hesston College, as speaker. Holy Communion was observed Oct. 5, and the annual Mission Festival was held Oct. 12. "The Walk of the Lord in Japan" was presented by missionary Bernard Thiessen. Howard Nyce of Newton, Kan., brought the message on Home Missions. Another challenging message, "The Mennonite Mission to the World," was brought in the evening by Russell Mast of North Newton, Kan.—Corr.

TEACHERS' CONVENTION

UNITED CHURCH, VINELAND, ONT.: "Serve the Lord with Gladness" from Ps. 100:2a was the theme of the Ontario S. S. Teachers' Convention Oct. 18-19 at the Vineland Church. Guest speakers were H. T. Klassen, student at C.M.B.C., Winnipeg; and Peter Dick, music director of Eden Christian College, Niagara-on-the-Lake. 130 teachers registered, representing twelve Ontario churches. Next year's convention will be held at Niagara. — Herta Fransen, corr.

AMPLIFIER FOR ORGAN

APOSTOLIC CHURCH, TRENTON, OHIO: A son was born to Mr. and Mrs. Robert Hiltbrand in May, a son to Mr. and Mrs. Harry Hubbard in June, and Mr. and Mrs. Oris Reese have a newly adopted daughter. Wilbur Knotts and Virginia Smith were united in marriage at the home of Pastor Amstutz this summer, and Don Gingerich and Patty Sims were married in the church Aug. 16. The senior choir sponsored a "Kaffee Klatch" Oct. 15 with Mrs. Stretcher in charge. The choir plans to buy an amplifier for the organ before Christmas so that the organ music, like the chimes, will sound out over the community. Oct. 18 R. L. Hartzler brought the morning message. In the afternoon he met with church officials and members. Allen and Sonia Gingerich are freshmen at Bluffton College.—Corr.

CHURCH AT CAMP

FIRST CHURCH, ABERDEEN, IDAHO: Holy Communion was observed Aug. 24, children's consecration services Sept. 7, and baptism services Sept. 21, with seven young people making confession of faith. On Sept. 14 a number of our families

attended Sunday school and church services at the Idaho Mennonite Church Camp at Palisades. Eldon Harder brought the morning message. After a potluck picnic dinner many hiked to nearby points of interest. Pastor Walter Dyck is bringing a series of Sunday evening messages on social concerns that Christians face, such as the racial problem, liquor, and gambling. Children's Midweek Bible Classes and choir practice have resumed after a three-week dismissal during potato harvest. We praise the Lord for the harvest we have again garnered in.

YOUNG PEOPLE PRESENT PLAY

WATERS FELLOWSHIP, COPPER CLIFF, ONT.: Kenneth John was born to Mr. and Mrs. Don Forbeck Aug. 19. Over the Labor Day weekend the young people journeyed to the Niagara Peninsula to present the play *He Came Seeing* in the Niagara and Vineland churches. Extensive changes in S. S. organization were effected at the Sept. 7 meeting. Henry Schroeder was re-elected for another year as superintendent. The Ladies' Group is making a study of "Our North American Neighbors." Mrs. Mahlon Bast was elected the new president. A strike by Local 598 of the Mine, Mill and Smelter Workers Union against the International Nickel Company of Canada went into effect Sept. 24. This affects some 15,000 wage earners, and has wide repercussions in an area where there is little other industry or farming. Five of the Fellowship families are also affected.

BIBLE CLASSES ON BUS

EAST SWAMP CHURCH, QUAKERTOWN, PA.: Pastor Sprunger is preaching a series of Sunday evening sermons on "Seven Significant Nights in the Bible." He is also conducting a class in teacher training, using a Bible study course. Some of our young people helped with Bible classes on the Gospel bus in Philadelphia on Oct. 18, in the vast Negro section where Curtis Bedsworth is working. We joined with "Christ for Quakertown" co-operating churches in a meeting at the Grace M. B. C. Church on Oct. 22. Two brethren from Ebenezer Bible Institute of Caracas, Venezuela, S. A., spoke. One is known as "the Billy Graham of South America." On Oct. 29 William Thompson, representing the Latin American Mission, brought a report of the work among those people. Mrs. Henry Landis passed away after a lengthy illness. Linda Landis and Raymond Swavely were united in marriage Oct. 4.—Corr.

CONFERENCE NOTES (continued from the back page)

"Denver Announces New 1-W Arrangements"

ing the Denver 1-W population, eager to make a vital contribution and a wholesome peace witness in the city, the following new procedures will be followed to clarify and strengthen our testimony for Christ in Denver.

- The Denver 1-W Advisory Board shall arrange to provide recommendations for each 1-W man to the hospital, giving full consideration to the fellow's previous personal experience and conduct, in line with hospital interest in having this information.
- In view of the need for helping the young man in his early 1-W experience in Denver, the 1-W Advisory Board shall arrange regular orientation meetings, clearing with the hospitals for working schedules.
- The Advisory Board and the 1-W Unit expect each incoming 1-W man to relate to his church and participate actively in it.
- The Advisory Board shall be prepared to take the initiative to work with any 1-W man, the employing hospital, and his home pastor in reviewing his status and employment at any time his actions are not in line with the commitments he made on his entry to Denver 1-W service
- The Advisory Board shall call the services of the Mennonite Central Committee and other church 1-W offices to the attention of any 1-W who is reassigned outside the Denver area, since these offices stand ready to assist any 1-W man in difficulty.

For any questions on procedure or how to proceed in making arrangements for service in Denver, the prospective 1-W is encouraged to check with H. B. Schmidt, Moundridge, Kan., the youth peace and service counselor in the General Conference Mennonite Church.

SCENES FROM WESTERN DISTRICT CONFERENCE

Reports and business: upper left, typist Leona Gehring assists Waldo Kaufman. Delegates in discussion: above, Gideon Yoder and John Thiessen; below, Albert Unruh and P. P. Tschetter. Fellowship at the table: lower right, vice-president Henry Goossen and family (at left).

Bluffton College
Musselman Library
Bluffton Ohio

conference notes

NEW PUBLICATIONS

Problems of young people will be dealt with in a special quarterly to be published by Mennonite Publication Office next year. Geared to young people aged fifteen to seventeen, the lessons will include the following topics: Youth and Total Commitment, Under Orders, Youth and Christian Maturity, Youth and the Christward Life, Facing Christward, Youth Establishing Priorities. Mrs. O'Ray Graber of Buhler, Kan., has been appointed to write this quarterly.

A special mission study unit on Japan is to be prepared on the intermediate level. This will be published by Mennonite Publication Office with assistance from the Board of Missions.

To accompany the new graded Sunday school materials, a quarterly worship magazine is being prepared for use in the home. Besides offering suggestions for devotions in the home, the magazine will interpret the graded curriculum to parents.

A writers' conference has been scheduled for the middle of June, 1959, at Newton, Kan. The purpose of such a conference is to encourage qualified persons to contribute to the field of Christian literature.

The above decisions were made at the October meeting in Chicago of the Editorial Committee of the Board of Education and Publication. Attending the meeting were Paul R. Shelly, Bluffton, Ohio, chairman; Jacob J. Enz, Elkhart, Ind. H. T. Klassen, Winnipeg, Man.; and Willard Claassen, Newton, Kan. Other members of the committee are Mrs. E. J. Miller, Moundridge, Kan., and Robert Hartzler, Goshen, Ind.

LOOSELEAF HYMNARY

The Publishing Committee of the Board of Education and Publication met at Newton, Kan., Oct. 30. Present were E. J. Miller, Moundridge, Kan. chairman; D. C. Wedel and Walter Unrau, North Newton, Kan., P. R. Harder, Arnaud, Man., Maynard Shelly and Carlyle Groves, Newton, Kan. Other members are Ronald von Riesen, Brush, Colo., and H. J. Andres, Newton, Kan. The Publishing Committee serves as the business committee for the Board and in this capacity recommended a $73,000 budget for 1959.

Decision was made to reprint *The Mennonite Hymnary*. Besides again being available in blue and maroon covers, there will be a looseleaf edition for organists and choir directors. *The Mennonite Hymnary* has gone through ten previous printings and 43,000 copies have been sold. Because each year brings a number of requests for a neutral imprint edition of the hymnary, the possibility of such an edition is being explored.

KOINONIA

Koinonia Farm is a one-thousand acre community farm, begun by persons who came together in search of the intense fellowship and way of life which in New Testament Greek is called the *Koinonia*. People have come from many denominations, occupations, and sections of the nation, some white and some Negro, some illiterate and some with Ph.D. degrees.

The farm produces peanuts, corn, small grains, sweet potatoes, vegetables, hogs, poultry, and cattle. In opposition to integration of the races, the people in the surrounding community have boycotted their produce, burned down their barns, bombed and dynamited their markets, and rifled residences.

Because of the boycott, the farm must look for markets in areas where people are in sympathy with their ideals. Persons wishing to help in this venture and at the same time get a supply of nuts for Christmas, may order from Koinonia Farm, Americus, Georgia. Additional information may be obtained from Board of Christian Service, 722 Main Street, Newton, Kan.

CHRISTMAS FOR CHRIST

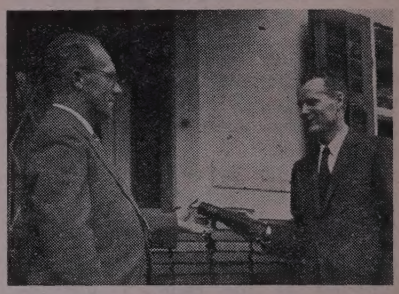
Liquor trade journals already for several months have been announcing an unprecedented advertising campaign, designed to "take advantage" of the Christmas season and sell more alcoholic beverages than ever. Christians everywhere need to counteract such advertising pressure and preserve Christmas for Christ.

The General Board of Temperance of the Methodist Church is offering Christmas seals encouraging a spiritsless Christmas for Christ. These may be obtained at reasonable cost from their address at 100 Maryland Ave., Northeast, Washington 2, D. C.

1-W IN VS

Lyman Mueller, Wichita, Kan., has been assigned to 1-W Voluntary Service at Lame Deer, Mont., beginning Nov. 1. He will be in charge of recreation on the mission station.

BIBLES FOR BIBLE SCHOOL



Peter J. Dyck, MCC director in Europe, presents fifty Bibles given by the Eden Church, Moundridge, Kan., to Samuel Gerber, leader of the European Mennonite Bible School, Bienenberg (near Basel), Switzerland. In addition to MCC responsibilities, Dyck will teach at the Bible School the winter term.

DENVER ANNOUNCES NEW 1-W ARRANGEMENTS

Six years ago the 1-W alternative service program was initiated. Denver, Colorado, was one of the first places to accept men for service under the alternative program offered by Selective Service. At present about 120 1-Ws serve in Denver hospitals; thirty-one of these are General Conference men.

Three different Mennonite groups have established congregations in the city in recent years. A fourth group may also be established. This has changed somewhat the whole matter of the responsibility of the church for the men in this unit. Earlier the MCC and the (Old) Mennonite Church in Denver had done much to provide fellowship and a church home.

There have been misunderstandings about the Denver 1-W unit, and there have been some irregularities among a very small minority of the Denver 1-Ws. This minority often gave the whole unit unfavorable publicity. With these new and established congregations serv-

(*continued on page* 707)